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The Outlook



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of Missions



THIRD ANNUAL MEETING OF CALIFORNIA CLASSIS AT SALEM REFORMED
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The Outlook of Missions

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Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States

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The Outlook of the Month

Note.—The editors of the several departments have decided that there shall be a definite emphasis on some major missionary activity in each issue. This page is devoted to this monthly emphasis.

Interdenominational Activities

ONE of the most successful interdenominational endeavors in recent years was the series of United Foreign Missionary Conferences held last fall in thirty-two cities. In all, 1348 meetings were held with a total attendance of 580,645. Dr. H. F. LaFlamme, who had much to do with the arrangements for the Conferences, believes that the essential unity of the Protestant Church has not only been revealed but greatly advanced by this campaign. "Protestants are united in the center where things matter most, though they may be widely divided in the circumference or non-essentials."

Another interdenominational activity of special significance is the annual observance of the World Day of Prayer. This year it was observed on February 16th in more than fifty countries. The program for the day was compiled by a resident of South Africa and the Call to Prayer by a native of Scotland. In America alone, 1800 interdenominational groups have already made reports on meetings held that day.

On the foreign field our Church has been actively co-operating, from their inception, with the National Christian Councils of Japan and China. We have, likewise, taken our full share in the Church of Christ in Japan made up of the various Presbyterian and Reformed Missions. We also belong to the Church of Christ in China which represents sixteen different denominations. In Mesopotamia we are partners with the Presbyterian Church in the U. S. A. and the Reformed Church in America in the conduct of the United Mission in Mesopotamia.

In the home field we have a number of invaluable, co-operative organizations such as the Home Missions Council, of which Dr. Charles E. Schaeffer, of our own Church, is the president; the Council of Women for Home Missions, the Foreign Missions Conference of North America, the Missionary Education Movement and the Student Volunteer Movement, with all of whom our Church is gladly working. An account of their far-reaching activities will be found in the succeeding pages of this issue.



HAVE YOU FOUND THIS KEY

To a Very Special Offer to Any
Church Organization?

Some of those who have: Mrs. H. A. Heilman, St. Mark's, Lebanon, Pa., 25 New Subscriptions; Mrs. Allen K. Faust, First, Salisbury, N. C., 8; Miss Mary Decker, Zion's, Fireside, O., 5.

A commission of 25c for every NEW Subscription to THE OUTLOOK OF MISSIONS received before July 1, 1934. Mention Organization when remitting.

The Quiet Hour

JULIA HALL BARTHOLOMEW

In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and fig tree. ZECH. 3: 10.

Oh, the world is weak,
The affluence of each is false to all,
And what we best conceive we fail to speak.
—ELIZABETH BARRETT BROWNING.

We can fix our eyes on perfection and make almost
everything speed towards it.
—W. E. CHANNING.

He who, forgetting self, makes the object of his
life service, helpfulness and kindness to others, finds
his whole nature growing and expanding.
—RALPH WALDO TRINE.

Do noble things, not dream them, all day long;
And so make life, death, and that vast forever
One grand sweet song.
—CHARLES KINGSLEY.

The glory and strength of America come from her
ancestral dwellings.
—HENRY VAN DYKE.

The soul has need of prophet and redeemer;
Her outstretched wings against her prison bars,
She waits for truth, and truth is with the dreamer.
—FLORENCE EARLE COATES.

“Those individuals who pause more or less often
in the feverish round manage, somehow or other, to
make even steep grades with a moderate degree of
ease and comfort.”

“History is brightly crowded with cases of minds
that have discovered themselves in emergency for
their own and the common good, and the library has
been the first aid.”

A bird in a plane tree
Sings a few notes,
Cadenced and perfect
They weave into silence.
—AMY LOWELL.

Lord, I'm glad Thou hast all us puzzled people in
Thy wise keeping.
—“DR. LAVENDAR.”

To use our gifts, whatever they may be, joyously
to create a little more beauty, a little more happiness,
is a secret almost too simple to be found out.
—JOHN FORT NEWTON.

No nation can last which has made a mob of it-
self, however generous at heart. It must discipline
its passions, and direct them, or they will discipline
it, one day, with scorpion whips.
—JOHN RUSKIN.

They who dare to ask anything of a friend, by
their very request seem to imply that they would do
anything for the sake of that friend.
—CICERO.

Oh little buds all bourgeoning with Spring,
You hold my winter in forgetfulness.
—THOMAS S. JONES.

If on this night of bitter frost,
I know such things can be,
That lovely May is true—ah, well,
I shall believe the tales men tell,
Wonders of bliss and asphodel
And immortality.
—HORTENSE FLEXNER.

The blessedness of life depends more upon its
interest than upon its comforts.
—GEORGE MACDONALD.

We prepare ourselves for sudden deeds by the
reiterated choice of good or evil, that gradually
determines character.
—GEORGE ELIOT.

The Prayer

OUR Heavenly Father, we praise Thee for the beauty of Thy earth; we thank Thee for Thy constant care of Thy children. We ask Thee to increase our faith and understanding, while we are enjoying Thy beauty and depending on this care.—Amen.

The Outlook of Missions

VOLUME XXVI

APRIL, 1934

NUMBER 4

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

Home Missions Today and Tomorrow

(Condensed from the Introduction to the impressive volume just issued by the Home Missions Council under the above title. The introduction is by Dr. W. H. A. Hanson, President of Gettysburg College and Chairman of the Home Missions Council's Committee on Review and Forecast.)

AGAIN AND AGAIN the complaint has been made that our church members do not know the facts concerning the need confronting the Church. Inspiration, in order to fire the Church, must be based on information. This information has now been provided in a form that compels the interest and admiration of every church member.

It is our opinion that the present hour presents a psychological opportunity to avail ourselves, as a Christian Church, of the findings of this report. The American people are tired. They have been sobered by the disillusionments and heartaches of the past four years. Having tried physical standards of value, our country has been prepared to appreciate spiritual values.

The Christian Church is confronted with its greatest opportunity in American history. We shall have to begin our study with the realization of the fact that the Church has been unable to render its greatest service as a civilization-builder because it has lost its ring of certainty. Your Committee has been impressed with the clarion call ringing throughout the report. It is a call for evangelical Christianity.

During the past decade, Christianity to many has seemed to present but a glorified social service program. We have compromised and qualified until what remains of Christianity is but an anæmic member occupying a place at the table of world religions. It is neither vital nor vitalizing. It lacks the fire, courage, and abandon which characterized the apostolic Church.

Christianity has a supreme contribution to make—that contribution is Jesus Christ! If in the present crisis the Church is inspired to re-study the personality and program of Jesus Christ, it will have prepared itself to enter into world-rebuilding with apostolic fervor and with apostolic success.

The Committee has made a survey of the unfinished task confronting the Church. It has threaded its way through every nook and corner of America's need. Within the pages of this report, one finds vividly portrayed America's need of Jesus Christ.

If America is to be won for Jesus Christ, it will demand the same qualities of daring, self-dedication, and persistence which characterized our Revolutionary ancestors. It is not enough that the Church shall acquaint itself with the facts, nor that it spend hours in devotional meditation. *The time has come for the Church to do something about it.*

If Christianity is to make an impress of any consequence, it will be done by a cooperating Church. The time has come for suspicions and misunderstandings, based largely on superficial differences, to be put into the background. The great task of putting Jesus Christ into the life of our age will be achieved only by a cooperating Christian Church.

As denominational groups, we can approach our tasks with such methods as are in keeping with our heritage and traditions. Each denomination can, in its own way, devote the measure of its strength and wisdom in fulfilling its high destiny, each at the same time cherishing for the other denominations the high esteem that is fitting for the work's sake.

From the world of industry, the Church might well learn to appreciate the passing of the age of competition, and the age of combination, and the dawn of a new era of cooperation.

On the Mount of Ascension, the Disciples were lost in the rapture of a great spiritual experience. Away from the discords and confusions of the multitudes, they felt the tug of ecstasy. Their mountain-top experience

(Continued on Page 109)

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Interdenominational

LET it be recognized that this term is not equivalent to undenominational. There is a loud cry today, to do away as far as possible, with denominationalism. But what this cry really means is that a few super-denominations may remain. Protestantism is built up on denominations. You will never arrive at a united Protestantism such as you have in Catholicism. The Roman Catholic has surrendered freedom for unity. The Protestant Churches have surrendered unity for freedom. Of course, the ideal would be "Liberty and Union now and forever," but under existing conditions this ideal cannot be fully attained. The denomination is the unit through which Protestantism functions. Now, no one is so stupid as to make the denomination an end in itself. It must always be regarded as simply a means to an end. The end is the establishment of the Kingdom of God. All denominations should set that as their main objective and goal. Denominations come into existence largely through racial and national differences, through doctrinal, cultural and governmental distinctions. Each legitimate denomination has a distinctive genius and satisfies different tastes and temperaments. But if the various denominations can find a common denominator, a common end and purpose, they can cooperate in the accomplishment of that purpose. The watchword should be cooperation, not competition.

The program then becomes one of interdenominationalism rather than of denominationalism. In no field is this more urgent than in that of Home Missions. Here, if anywhere, the denominations should work together. This involves observance of the principles of comity. But comity involves two distinct aspects. It means not only to stay out of each other's way, but also to cooperate in a common task. It does not mean crowding certain denominations out of a given field, but it does mean making it possible for a given denomination through mutual helpfulness to function most effectively in occupying any given field most adequately.

There are many phases of Home Mission work which can best be done on an interdenominational basis. Among these are work among foreign-speaking groups, among Indians, Mexicans, Spanish-speaking peoples, Orientals, certain governmental projects, mountaineer work, city and rural work. Such technical projects like making surveys, research and community work can best be done on an interdenominational basis. There is no reason why each separate denomination should set up bureaus or departments to care for these technical enterprises. That would be a sheer waste of men and of money and machinery. Strategic planning should be done by all the denominations working together. An interdenominational staff of workers could well look after such phases of work. Such a staff could give guidance to denominational leaders. Such interdenominational agencies are already set up and are functioning in a number of fields. Among these agencies are the Home Missions Council, State and City Federations and smaller community organizations. The Board of Home Missions of the Reformed Church in the United States stands in vital relations with the Home Missions Council, the Alliance of Reformed Churches holding the Presbyterian System, the various State Councils of Churches and City Federations. Through these interdenominational agencies it makes wider contacts and does more constructive work than would otherwise be possible.

Only as the different denominations join hands and hearts in a common enterprise, can the Kingdom of God be built up in America. Such cooperative effort does not seek to do away with denominations but enlists the genius and strength of each and all to achieve the common end and purpose.

"As the creeper that girdles the tree trunk—

The Law runneth forward and back—
For the strength of the Pack is the wolf,

And the strength of the wolf is the Pack.

Notes

ON March 1st the General Secretary and the Superintendent of the Church Building Department, Dr. William F. DeLong, conducted a conference on Home Missions with the students of the Theological Seminary at Lancaster, Pa. A similar conference was conducted by Dr. Charles E. Schaeffer with the students of the Central Theological Seminary at Dayton, Ohio, on February 9th. The questionnaire prepared by Elder Charles S. Adams, of Esterly, Pa., was used at both conferences. The questionnaire brings out the latest facts pertaining to the work of the Board of Home Missions. Copies of the same can be obtained on request from the Board of Home Missions at Headquarters in Philadelphia.

* * *

During the month of February the General Secretary attended the meeting of Southwest Ohio Classis at Cincinnati, Ohio, delivered two addresses before the students of Central Theological Seminary, Dayton, Ohio, preached at the rededication of the Unionville Church at Neffs, Pa.; preached twice in Trinity Reformed Church, Pottstown, Pa.; twice in Hope Reformed Church, Philadelphia; delivered an address on the occasion of the 50th anniversary of Grace Baptist Temple, Philadelphia; met with the Presidents of the Eastern and Central Hungarian Classes at Lancaster, Pa.; delivered an address on the occasion of the conferring of the Cross of Merit by the Hungarian Government upon President Henry H. Apple, at Lancaster, Pa.; presided at the meeting of the Executive Committee of the Western Section of the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System.

* * *

The regular meeting of the Department of Evangelism of the Federal Council will be held at Columbus, Ohio, on the morning of April 3rd. This meeting will be followed by a two-day conference on Evangelism in which outstanding religious leaders will participate. This conference is open to the public, and ministers and lay workers who find it convenient to come to Columbus at that time are invited to attend the sessions.

* * *

The meeting of the Executive Committee of the Board of Home Missions will be held in the office of the Board in the Schaff Building,

in Philadelphia, on Tuesday, April 10th, at 9.30 A. M.

* * *

When the General Synod met in Akron, Ohio, in June, 1932, the Board reported 237 Missions on its Roll. Less than two years have passed since then, but the Board in this time has so reduced its work that it now reports only 175 Missions on the Roll. This fact has been brought about by a number of its Missions going to self-support, and by others being referred to their respective Classes for reconstruction of charges. Many of those who went to self-support showed a spirit of real sacrifice, and in some instances it means a greatly reduced salary for the pastor.

* * *

The Board of Home Missions has recently received a contribution of \$5,000 from Miss Amelia Rahausser, of Pittsburgh, Pa., for its general work. A letter which accompanied the check requested that the money should be used where it was most needed. May the Lord raise up others who will give as liberally to this cause.

* * *

Dr. William F. DeLong, Superintendent of the Church Building Department, during the month of February supplied the pulpit of Hope Mission, Philadelphia, for three Sundays and conducted the Lenten Services on the 14th and 22nd for that Mission. He preached for the Mission at Warren, Pa., and conferred with their consistory; also held conferences with the consistories of Tabor Mission, Philadelphia, and Trinity Mission, Buffalo, relative to their finances. He attended a meeting of the Committee on Church Building of the Home Missions Council at Washington, D. C., and attended the meeting of Lebanon Classis at Lebanon; likewise, visited Baltimore, Md., York, Pa., and Chambersburg, Pa., relative to financial matters for the Board.

* * *

The Missionaries have subscribed \$60,000 of their back salaries through the Mortgage Redemption Plan. This releases that amount of money for the Board and adds \$30,000 to the estates of the Missionaries or to their beneficiaries as the case may be. Thus for \$60,000 they have taken out \$90,000 worth of life insurance.

The Board of Home Missions finds its work greatly helped by legacies which it receives from persons who remembered the Board in their wills. The following table of receipts arranged according to trienniums may be of interest to our readers and may induce them to write into their wills substantial sums which will help the Board to carry forward its work long after the persons themselves have passed on:

Legacies

In 1887.....	\$1,255.31
1890.....	500.00
1893.....	1,975.00
1896.....	5,171.80
1899.....	12,723.75
1902.....	2,807.05
1905.....	3,674.82
1908.....	10,104.20
1911.....	23,141.42
1914.....	20,114.25
1917.....	32,036.50
1920.....	33,933.28
1923.....	65,222.92
1926.....	34,060.40
1929.....	17,055.35
1932.....	31,566.61
1933.....	27,606.82
	<hr/>
	\$322,949.49

* * *

Rev. Roy L. Frazier assumed charge of our Mission at Warren, Pa., on March 1st, 1934.

Dedication at Pleasant Valley

By REV. WM. F. DELONG
Superintendent Church Building Department

SUNDAY, March 11th, was a great and glorious day for the congregation at Pleasant Valley, Ohio. On this day they dedicated their new church. For the last five years they were dreaming dreams and seeing visions about a new church. They have been worshipping in a portable frame chapel which became very dilapidated. A few years ago the Home Mission Day offering from the Synods west of Pennsylvania was devoted to the erection of this building. This, together with very liberal contributions from the W. M. S. G. S. and other individual givers, made this building possible.

Early last Summer work on the new building was started. It was not built by general contract. The erection of the entire building was directed by a Committee appointed by

Dr. J. M. G. Darms on March first became the pastor of our Hope Mission Church in Philadelphia. Dr. Darms will serve this congregation in connection with being the Secretary of the Reformed Churchmen's League.

* * *

Rev. William C. Sykes, D.D., for many years pastor of the Third Reformed Church, Greensburg, Pa., has resigned and has retired from the active ministry.

* * *

The third annual meeting of California Classis was held in Salem Reformed Church, Lodi, California, Rev. R. Birk, pastor, from January 23rd to 26th. At this meeting the Rev. J. Mori, Missionary at Large among the Japanese on the Pacific Coast, was appointed as supply pastor for the Japanese Reformed Church in Los Angeles, California, for a period of three months. The Board of Home Missions assists in the support of six Home Missionaries in this Classis, as follows:—Rev. E. F. Evemeyer, D.D., pastor of First Church, Los Angeles, who also acts as Superintendent of the Department of the Pacific Coast; Rev. J. Mori, Missionary at Large; Rev. Francis J. Schmuck, pastor of Trinity Church, West Hollywood; Rev. K. Suzuki, pastor of Japanese Church, Sawtelle; Rev. H. Y. Saito, director of Religious Education, Japanese Church, San Francisco, and Rev. A. Hady, pastor of Hungarian Church, Los Angeles.

the Southwest Ohio Classis, W. M. S. G. S. and the Board of Home Missions. A great deal of the work was done by members of the congregation. The church is built of brick. It has an auditorium seating about 250. The windows are of amber glass except one back of the pulpit, which is a fine stained glass window with the figure of "Christ the Good Shepherd." This window is the gift of Miss Anna Roney in memory of her sister.

To the rear of the auditorium is the Church School annex connected with the auditorium with sliding doors. This part of the building is divided into different rooms to take care of the various grades of the Church School. The basement consists of a gymnasium, which can also be used as a social hall, and a kitchen and boiler room. The entire building with

furnishings was erected at a cost of \$16,500. The building is a credit to the community and to the Reformed Church. Too much credit cannot be given to the pastor and his wife, Rev. and Mrs. Loran W. Veith, who have put in seven years of very active service and have built up a congregation of over one hundred and a Church School of a larger number.

The dedicatory services started on Sunday morning, March 11th, at 9.15, in charge of the pastor. The sermon was preached by the Rev. William F. DeLong, D. D., Superintendent of the Church Building Department of the Board of Home Missions. This service was attended by almost the entire membership of the congregation. The afternoon service at 3.00 o'clock was the dedication service proper, at which time Rev. H. J. Christman, D. D., President of the General Synod, preached the sermon. At this service greetings were presented by Rev. Wm. F. DeLong, D. D., for the Board of Home Missions; Mrs. F. W. Leich, for the W. M. S. G. S.; Rev. H. G. Shoffner for the Southwest Ohio Classis, and Dr. Brownlee, for the Dayton Council of

Churches. At this service a history of the Mission and of the erection of the building was read by the Rev. W. A. Alspach, the Chairman of the Building Committee. At the evening service the sermon was preached by the Rev. W. A. Alspach. The dedicatory services were continued during the week with the following program:—

Monday—Children's Division Night, Dr. George Longaker, Speaker.

Tuesday—Youth Division Night, Dr. W. W. Foust, Speaker.

Wednesday—Prayer Meeting, Dr. George Stibitz, Speaker. Subject, "The Church of God."

Thursday—Adult Division Night, Dr. L. W. Stolte, Speaker.

Friday—Missionary Night, Rev. Ward Hartman, Speaker. Pageant by Members of the G. M. G.

Sunday—Morning Service, Dr. F. W. Leich, Speaker.

Sunday—Evening Service, Dr. H. H. Wernecke, Speaker.

Sees Mission Task Greatest at Home

"ONE of the most important tasks confronting the Church today is to Christianize America," the Rev. Dr. Merle H. Anderson, pastor of the North Presbyterian Church, 527 West 155th Street, New York City, said in a recent sermon.

"The word 'missions' has come to be associated with the romantic and adventurous task of carrying the gospel to distant and strange lands," he said. "That always has been, and always will be, a fine and heroic undertaking. But, oh my friends, we need to waken to the fact that the biggest and most telling missionary enterprise in which we can engage is that of making America Christian."

"A person cannot read history," Dr. Anderson continued, "without becoming convinced that God's purposes have been pointing through the centuries toward the western world in general, and America in particular, as the agency through which He would lift all humanity into His likeness." It would not be "conceit," he said, to believe that "the failure of our American Christianity would be a world tragedy."

The "frontier" is not to be found today only on the "edge of civilization," he added. The "real danger zones," he asserted, are in the larger cities, "with their polyglot, congested, seething population." He singled out Manhattan, Philadelphia, Pittsburgh, Detroit, Chicago and San Francisco, "where life grows continually more intense and fierce and perilous," as places "more dangerous than anywhere else on earth."

"The perils in these cities are not only physical and caused by swift-moving automobiles," he said. "There are perils to social standards and political ideals and commercial principles.

"I tell you the battle of the gospel of Christ with the massed populations of our cities is the critical battle of our civilization. The Church has been putting up a splendid fight through its missions, chapels and Sunday Schools. It is doing the best it can with the resources that are furnished, and the results of its work can never be measured.

"But these forces need to be multiplied many times if we are to save America from the deadly infection of these festering spots in our social body."

Parish Experiences in Alberta

By REV. CHARLES H. REPERT,

Missionary in the Stony Plain-Mewassin Charge.

THE district in which the Stony Plain, Alberta, Mission is located has been settled for forty years and more, but, nevertheless quite primitive conditions are still to be found. Log cabins with tar-paper roofs are common. Outbuildings made of logs with the cracks filled with mud are still numerous; in fact, there is hardly a farm to be found without at least one such log building. As we enter one of these "shacks", as they are generally called around here, we step into the one and only room. The sunlight is admitted through two small windows. In one corner is the cook stove and in the center of the room is the heating stove, both are necessary in this climate, for many of these homes have no ceiling and the people are separated from the icy blasts by a mere shingle, or tar-paper roof. At one end of the room are the beds, partitioned off generally by a curtain. The table is usually made of several plain boards, a bench back of the table and several chairs complete the scanty furniture. This gives a correct picture of several of the homes in our parish.

Into such a home I was called some time ago. About seven o'clock one evening there was a loud rap at the parsonage door. A somewhat breathless young man requested me to call the doctor at once. A few quick questions elicited the fact that one of our members while shooting prairie chickens had accidentally shot himself. I called the doctor and urged him to come at once. (We still had the phone in the parsonage but if present financial conditions continue, it will have to be removed.) I also got ready to go along with the doctor, for the people are as anxious to have the missionary as the doctor in times of sickness or accidents. Sometimes the missionary is deemed even more essential than the physician. Hardly had I slipped into my overcoat and overshoes when the doctor's car arrived. But a mile further on, we had to leave the car, because the road on account of steep hills had become impassable. The remaining two miles had to be made with team and sled. But our efforts proved to be futile, for the man was dead. The examination showed that the bullet had pierced his heart.

That home was just such a little log cabin as I described above. In the dim light of a

small oil lamp sat the heartbroken, weeping wife and mother, a sturdy little lad of thirteen years and a modest little sister of eleven. Tears were streaming down their cheeks, sobs were rending their bodies. A short hour before they were a happy family of four, poor indeed, but always content; now, even as the darkness had fallen upon that little log house in the hills, so also had darkness filled the hearts of that little family. Is there need here for a missionary, for some one to speak words of comfort, for some one to share their sorrow, for some one who, in a small measure at least, will walk with them through the dark days and weeks ahead?

After the doctor had completed his examination, he informed us that he must make a report of the case to the coroner and the Royal Canadian Mounted Police; not because he had any doubt that death had resulted from an accident but because the law required that all such deaths must be reported. While the doctor returned to the parsonage to call



CHURCH AT STONY PLAIN, ALBERTA, CANADA
Our Remotest Mission in the Northwest



MEMBERS OF THE SUNDAY SCHOOL AT STONY PLAIN, CANADA

the officers, I remained with the family, trying to comfort and help them. After a long wait the teamster returned and informed us that the proper officers could not be reached, and the inquest and investigation would have to be postponed until the next day. What should be done now? The night was too cold to remain in the house without a fire; but no fire dare be kept up on account of the dead body, for this was a home of only one room about fourteen by twenty feet in size. After much persuasion, I finally induced the mother to go to the nearest neighbor for the night, and I made my way through the darkness to the parsonage at midnight. Early the next morning I had to accompany the coroner and the police officer to the bereaved home to act as interpreter, for many of these officers cannot speak a word of German. After the investigation had been made, the officer was

obliged to take a statement from the members of the family. When the report was finished, he handed it to me with the words: "I really ought to read this to the mother, but I do not want to make it any harder for her than it is already. Read this, and if you know that it is correct, just ask her to sign it." Only then was the permission given to arrange for the burial services, on the following Sunday afternoon. As that was the Sunday on which I should have been at the other congregation, which is twenty-five miles away, it was necessary to cancel the afternoon service scheduled there, but the morning service, I felt, must be held. When Sunday morning dawned, a light, steady rain was falling, and the snow was becoming softer and more treacherous every passing hour; but I had to go for the people would be at the church to hear the word of God. The services were conducted



"A SAWING BEE" FOR MISSIONARY REPERT OF STONY PLAIN

on time, and I was back at the parsonage, after a trip of fifty-four miles, by two o'clock. That gave me an hour until the funeral service was to be held, during which a hasty meal had to be eaten, the choir had to be given a short rehearsal, final instructions had to be given, and the missionary had to snatch a few moments for prayer and meditation, so that he might speak from the Word of God, a message of comfort that would bring a few gleams of light into the black night of their sorrow.

This family had united with our beloved Reformed Church, seeking spiritual nourishment and strength. Your missionary has en-

deavored faithfully, for the past thirteen years, to break the bread of life to his people. He desires to continue in this work, if the Reformed Church will make this possible. We keenly realize, that only the offerings of our fellow-members living in the States, made the founding of the Canada Mission possible, as well as its continuance until now. We know that without this help, some of our Missions cannot go on. Some of us have been anxiously asking: "What is to become of the Mission congregations and the missionaries in Canada?" The offerings of the Reformed Church, given to the Board of Home Missions, will be the answer.

Recent Happenings at the Winnebago Indian Mission and School

THE protracted illness of Evangelist Stacy since undergoing a serious abdominal operation last August is still keeping him confined to his bed at home. Prospects for his eventual complete recovery are fair, however, and unless something unforeseen happens, he will very soon be able to resume at least part of his former duties. In the meantime we have endeavored to keep the work going somehow. I have preached at the Mission station every Sunday except when other speaking engagements interfered. On such days, Licentiate David Decorah conducted the services. Attendance has kept up to normal. At Dells Dam semi-monthly services have been held by Mr. Decorah all through the fall and winter until now.

With the coming of winter the distress among the Winnebago, particularly in Jackson County, was becoming acute. We are glad to report that the government is at last doing something now to help them. In the beginning of November \$1000.00 of federal funds were appropriated for the relief of unemployed Indians in this area. Work on roads and other projects is apportioned to the heads of families and paid out of this fund. The Indians all welcome this opportunity to earn a living and to support their families. It is much more satisfactory than any other form of poor relief ever before attempted for the Indians.

When investigations of conditions among the Black River Falls Indians were made this fall, more than 30 children of school age were found residing on or near the Mission lands without public school facilities. Most of these had formerly attended either the gov-

ernment school at Tomah, in which the enrollment is now restricted to orphans, or the Lutheran Mission school at Wittenberg, which closed last spring for lack of funds. The government therefore hastily made the necessary appropriation and decided to establish a day school for these children. To speed matters, the superintendent of the Winnebago Agency conferred with me as to the possibility of obtaining for this winter the use of our chapel which formerly for many years had been used for school purposes. Furthermore, as the government wished to give the children a warm noonday meal, the use of the first floor of the former interpreter's house was also requested. The school opened on November 13 and now has an enrollment of 30 children.

It is believed that there will be a need for a school here for some years to come. The government, therefore, intends to erect a suitable building next summer and has already instituted condemnation proceedings to obtain two acres of the Mission land across the public road from the Mission chapel. The expenses of this school are to be paid from federal funds. The operation and supervision of the school is to be under the local district school board.

With a public school for the Indian children in operation so near the Mission establishment, we recognize the need of doing some religious community work especially adapted to the needs of the young people. At present there is not even a Sunday School and no one who has the qualifications or training to conduct such work. Government and public school officials seem to welcome any efforts

put forth in this direction and depend upon the church to carry on this part of the educational and character-building program. Under the present financial exigency it is hardly probable that we can undertake any such work now, but it might be well to keep this need in mind and in our plans for the future.

At Neillsville the work is progressing according to the usual program. Soon after school opened last fall an epidemic of chicken-pox swept the school. Over 50 children came down with the disease and the whole school was quarantined for more than six weeks. As most of the cases were mild, the school work was not so seriously interfered with as might be supposed. Outside of this, the health of the children has been exceptionally good. There were fewer colds and other minor ailments than usual. The staff members were not so fortunate. For six weeks our cook, Miss Hartz, was completely laid up with catarrhal jaundice. At the same time also our dining-room manager, Miss Wendt, had to be in bed to recuperate from a general physical breakdown. Hardly were these two able to be up again when the teacher of the intermediates grades, Miss Dokken, also suffered an attack of catarrhal jaundice. By shifting the work and with the willing co-operation of the other workers and the older children we were able to get along without hiring extra help. Miss Hauser, a former teacher, offered her services gratis for a week and for several weeks Mrs. Stucki had charge of the kitchen.

The academic work of the school comprises the usual eight grades and an extra class for beginners who do not have sufficient understanding of the English language to do the regular work. The course followed is that prescribed for public schools in the State of Wisconsin. Five children, former graduates, are attending the local high school. They have been given the privilege of working for their board here during the summer and live here while attending the city school.

In addition to the regular academic courses, the children are given practical training in many other activities. They are taught to do house and farm work, carpentry, repairing of buildings and furniture, sewing, mending, cooking and baking. Each girl before leaving school is given a special course in infant hygiene and care of children.

Then there is the religious teaching, which is the main object for having the children in a Mission school. Daily Bible classes are

conducted by the teachers in the school rooms. Devotions are held morning and evening. Song services are held and favorite, worthwhile hymns are committed to memory. On Sunday morning and sometimes evenings church services are conducted at the school. Since I have had to preach at Black River Falls, the older children have attended Sunday morning services at Zion Reformed Church in the city where they always are given a cordial welcome. To train the children and to give the workers an opportunity to practice Christian stewardship, the Sunday offering is made a part of the Sunday worship service. The offerings flow into the benevolent treasury of the Indian Mission Church at Black River Falls. This religious work is a real joy to the workers and the response of the children to the teachings imparted a constant incentive to our missionary staff.

On Friday before Christmas the usual children's Christmas festival was celebrated. White people of the community were not especially invited, as we often lack room even for the Indian parents and friends who come to rejoice with their children. Many gifts again came to us from friends all over the Church. We all had much reason to rejoice over the love and helpful interest displayed toward our Mission again this year. Not only the children, but the parents also, were well remembered with gifts of all kinds, including clothing, bedding and eatables. It is impossible to relate how much these donations are appreciated, when so many of the recipients are in distress. May God reward all the givers with His rich blessings!

The serious illness and death on December 30 of one of our little Indian girls, Dolly Greengrass, aged 11 years, was the one thing that marred our otherwise perfect Christmas joys. Already last summer she had been subject to peculiar sleeping spells which constantly grew more alarming until she was entirely incapacitated. Death resulted from an inflammation of the brain and spinal cord due probably to tuberculous infection. Last fall the parents had kept her at home. She attended a district school for several weeks. Dissatisfied because there was no teaching about Jesus, she begged again and again to be admitted to our school. The parents finally brought her here. Shortly before her death, she asked to be baptized, a request which, with her mother's consent, we gladly granted this always lovely little lamb of Jesus.

Other items of interest that may be reported for this quarter are, first, a project has been approved under the CWA to remove part of the hill on the campus which obstructs the view of the school from the highway and makes driving in and out of the main entrance dangerous. Work was recently begun which will, of course, be completed without cost to the school. Secondly, this fall we received as a special grant from the government nine high producing pure bred Holstein cows. When the government closed several of its Indian schools it had several high record herds on its hands which it did not know where to place. Information to this

effect having reached us, we got in touch with an official of the Indian Bureau at Washington in the hopes of securing some of these cows for our school. Happily our request was granted without cost to us except for transportation. Ours is now probably the highest producing herd in this county, averaging over 12,500 pounds of milk and over 470 pounds of butterfat a month from the nine cows. Our farmer is obliged to milk three times a day. The herd now supplies us with all the milk, butter and other dairy products we can possibly consume in the school.

BENJ. STUCKI, *Superintendent.*

Observations of the Treasurer

J. S. WISE

ABOUT forty years ago a former school companion of mine met a group of our young people after Sunday School in Calvary Reformed Church, Reading, Pa. He explained the pledge and *modus operandi* of the Christian Endeavor Society, then about ten years old. Its annual conventions, with flying banners, captured the enthusiasm of many thousands of young men and women of the Churches of all denominations. The movement was welcomed as a solution for the "young people's problem." Even at that time we had a young people's problem! And now, after all these years we are still glibly referring to the young people as a problem. I do not agree with that, for I am convinced that the "old people's problem" is as acute, if not more so, than any that ever existed among the young folks. If there is to be a revival of interest in the Missionary program, it must necessarily come from the older members of the Church.

The motto: "For Christ and the Church" did for us then what a new one must do now. There must needs be created a new movement among both old and young before a new advance can be made in promoting the cause for which Christ gave up His life.

The Society that was organized that Sunday afternoon proved to be a great blessing to our Church. Many new doors for Christian activity were opened. Opportunity was afforded for Christian expression that produced rugged character. Social fellowship and a high-grade of tolerance and goodwill were developed. Our general outlook was enlarged and it was revealed to us that we of the Reformed

Church could learn much from our Christian neighbors even though they labored under numerous denominational names. We learned that we could safely fellowship with others without sacrificing any of our denominational loyalty.

At the C. E. Convention held in Cleveland, Ohio, in July, 1893, I first learned the true meaning of "Internationalism" and "Interdenominationalism." These words were constantly in use at that convention and thousands of delegates left for their homes with a greatly enlarged conception of the whole program of the Christian Church with the emphasis placed upon its great Missionary task.

My training and contacts of those early days have been a great help and power in my own life. They helped me in hundreds of ways during the last twenty years. When I assumed my present office I was not obliged to break down any narrow denominational prejudices, for I had learned to "dwell in peace and harmony" with my brethren of other communions. I continued to enlarge and broaden my views in the succeeding years, so that I now find greater joy than ever in such fellowship.

Interdenominationalism will and must figure largely in the newer program for Home Missions. The program for tomorrow is radically different from that of yesterday. No denomination can operate successfully by itself alone. Denominational cooperation is the watchword that alone can solve the constantly growing problems. Home Missions, though different, is a bigger job than ever and in proportion as the Churches cooperatively

function in America, even so can they function throughout the world.

Will the Reformed Church do its part? If it will, it must increase greatly its Missionary contributions. The Boards are making a valiant fight to overcome the effects of the depression and are succeeding. But the Church will never "do its part" until the present rate

of giving on the apportionment, as adopted by General Synod, is decidedly increased. The apportionment was passed down to the Classes and congregations by General Synod with the request that it be paid in full, and, subsequently the Classes adopted that request. What will the Churches do with it in 1934?

The Social Service Commission

Prayer for a Christian Social Worker

ALMTIGHTY GOD, ceaseless Creator of the ever-changing world, Energy divine, Spirit of life, clothed in mystery, yet manifest in the cosmic urge moving in all nature toward more perfect forms; we thank Thee for Thy continued presence in the mind and heart of man, making him ever discontent with things as they are, urging him forever onward and upward on his way.

We thank Thee, O God, for exalted visions of the eternal destiny of man, and for all the dreams of a divine society on earth, foretold by seers throughout the centuries, and proclaimed by Jesus in the glad tidings of the Kingdom of God.

Help us in the spirit of our Lord's Prayer to build the kind of world which will tend to make men good. Lead us not into temptation. Deliver us from the evils of war and of an economic system which places profit above personality. Lead us into that co-operative commonwealth of God in which all the families of the earth shall be blessed.

As we press toward Thy Kingdom, grant us the boldness of the early Christians of whom it was said that they turned the world upside down. Keep us from hurt surprise at enmity and opposition in church and state. For a disciple is not above his Lord, and so persecuted they the prophets.

Increase our faith in Thee, O God, and in a moral universe that we may have grace to seek these ends by moral means. In Thy fatherly goodness, wilt Thou help the disinherited workers of the world in their struggle for freedom and equality, but save them from the soul-destroying bitterness and hatreds of class war.

Grant to us the blessing of orderly processes in social change. Restrain from the method of violence both those who would appropriate for society and those who would protect for themselves the vested interests of accumulated wealth. Vouchsafe to our owning class that mind which was in Christ Jesus who counted not privilege and power things to be grasped, but emptied Himself for the service of man. Through the spiritual compulsions of sacrificial love, by the power of the Cross, may Thy Kingdom come, Thy will be done on earth.

Gladden now our eyes, we beseech Thee, O God, with a nearer vision of that perfect day when none shall hurt nor destroy in all Thy holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

In the name of Jesus Christ, our Lord. Amen.

JAMES MYERS.

(Continued from Page 99)

came to a sudden close when a voice from Heaven said, "Why stand ye idly looking up into the heavens?" It was not that they meditated too much, but that there can be no spiritual experience which does not have as its consequence a moral and social obligation. It is in threading its way through the

heartache and need of a suffering world that the Church, in losing itself, will find itself.

Will the Church be equal to the opportunity of the present hour? This is the solemn challenge which your Committee commits to the membership of the churches of America.

—Federal Council Bulletin.

Foreign Missions

JOHN H. POORMAN, EDITOR

Working Together

THE Foreign Missions Conference of North America is the clearing house for almost one hundred Boards of Foreign Missions and Societies in the United States and Canada. Important questions of policy, relations to governments, relations to the indigenous churches, the training of missionaries and other weighty matters are carefully considered at the annual meetings. Between sessions the Committee of Reference and Counsel and a number of sub-committees are busily engaged in advancing the interests of the work. Attention is given by special committees to co-operation in Latin America, the provision of pastors for the Anglo-American churches in the leading port cities of South America and the Orient, and an adequate Christian literature for use on the foreign field. At the recent annual meeting, the Federation of Woman's Boards of Foreign Missions merged with the Conference under the latter's name.

The International Missionary Council is composed of the national missionary organizations and the National Christian Councils of twenty-four different countries, ranging all

the way from Australia to Sweden and from the Congo to Canada. One of the Council's important functions is to co-ordinate missionary activities and "bring about united action where necessary in missionary matters."

The Missionary Education Movement prepares text-books and other materials for mission-study for all ages for the use of all the Boards of Missions, Home and Foreign. It also conducts Summer Conferences or Training Schools for leaders. These have been the inspiration and the model for the many denominational missionary conferences which are conducted annually.

The Student Volunteer Movement has been the foremost agency in presenting the cause of Foreign Missions to the students of our American colleges and universities. It has been especially noted for its great conventions held every four years.

Our Board of Foreign Missions has been vitally interested for many years in the support of these most helpful interdenominational missionary organizations.

Kagawa and the Kingdom of God Movement

KAGAWA recently announced that he intended to give practically all his time in 1934 to evangelistic work for the Kingdom of God Movement in the outlying towns and villages of the Japanese Empire. "This," says one writer, "proved a most welcome announcement to the Central Committee of the Movement which, for lack of Kagawa's leadership, had been considering the probable necessity of discontinuing the Movement's program a year in advance of original plans."

Dr. Kagawa has been engaged in the past year on medical co-operative work, peace work, literary work, and various schemes of social reconstruction, and has not been giving so much time as he had previously done to the Movement which owes its inauguration to

him. It was feared by some that he was disappointed with the progress it was making, and that for this reason he had definitely turned his attention to other things. On this point his own words are reassuring:

"When the time is ripe I hope again to travel round the villages in evangelism, to visit the recent new converts. It may be that not all the Churches will unite in helping me; but while there are but 300,000 Christians, including Roman Catholics, among 65,000,000 of the Japanese people, even though the Churches may not sustain me, Christ commands me to preach the gospel of love. The second stage of the Kingdom of God Movement ends in December, 1934; but I intend never to stop this Kingdom of God Movement so long as life lasts in me."

"I have not missed an issue since it was started and had been a constant reader of the 'Woman's Journal' before it was changed to the OUTLOOK."

MRS. H. U. HARTZELL, Orangeville, Ill.

The Church of Christ in China

MISSIONARY STERLING W. WHITE-
NER was our Mission representative at the third meeting of the General Assembly of the Church of Christ in China held at Kuliangsu, Amoy, Fukien, last fall. He writes: "It was doubly interesting to me as it brought contacts with the older mission work in China, for the first Protestant Church in China was erected at Amoy. The development of the Church there has not experienced some of the violent interruptions that have occurred in other parts of China, and the work is more Church-centric than in the newer fields. It was a pleasure to attend a church service where the building was packed at all the regular services even though the seating capacity was approximately one thousand. There are some 20,000 inhabitants on the island of Kulangsu and about 2,000, or *one-tenth*, are members of the Christian Church.

"The financial position of the Church in South China is much more advanced than that in Central or North China. There are a large number of self-supporting churches and some have been so for about seventy years. One of the interesting things to me was that the Reformed Church in America was one of the first Missions to enter into union work with the English Presbyterian and the London Missions and all feel that the union has

greatly strengthened the work in the Amoy District.

"Just preceding the meeting a new church, located about forty miles inland from Amoy, was dedicated by the Executive Committee of the Assembly. It cost Mex. \$25,000 to erect and was the visible result of the life and labors of Pastor Hsi who attended the General Assembly as a delegate of the South Fukien Synod. About forty years ago Pastor Hsi had gone to this country village and became the pastor of the little congregation of twelve people. They had already contributed about \$100 for a meeting place. After about ten years of labor the membership had steadily grown until his work attracted the attention of others and he was called to teach in the Theological Seminary at Amoy. However, he had so endeared himself to his people that they persuaded him to remain. Now they have a central church membership of five hundred with nine chapels, associated with the Central Church, with an additional membership of more than five hundred. The whole group of churches is entirely self-supporting. One man had given himself to Christ and to this community.

"Although there were thirteen different Missions represented in the General Assembly not once did the denominational differences enter into the voting."

New Head for Missionary Education

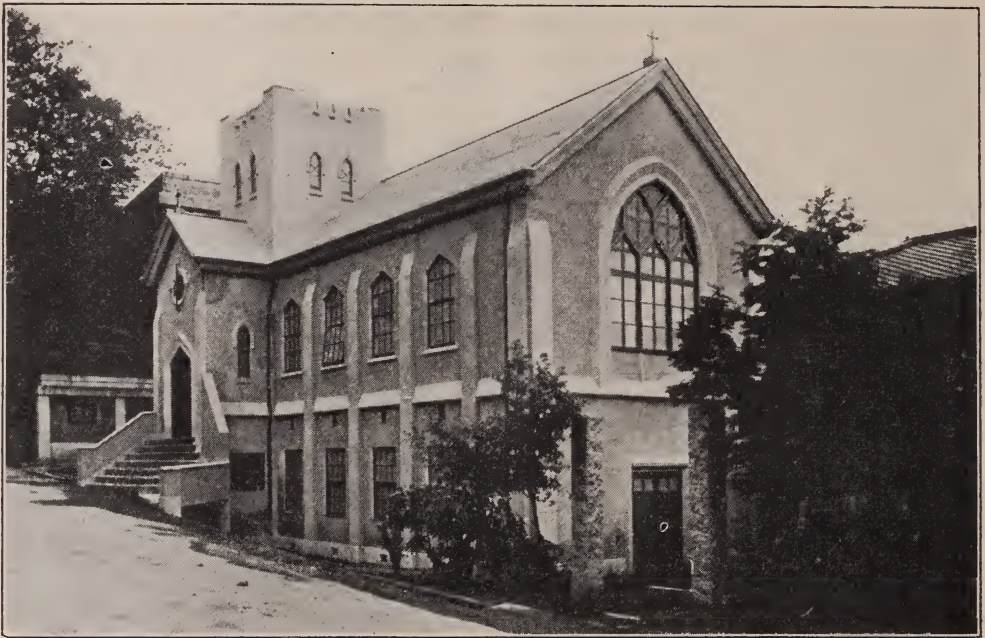
THE Advisory Council of Missionary Education, composed of representatives of the Board of Home Missions, the Board of Foreign Missions, the Board of Christian Education and the Woman's Missionary Society, has elected Mr. Charles M. LeGalley, of Alliance, Ohio, as Secretary of the Department of Missionary Education for one year beginning April 1st. Upon his graduation from Heidelberg College in 1929, Mr. Le Galley taught for four years in North Japan College. Since his return on furlough last summer he has been pursuing graduate studies at Princeton. His selection to head the Department of Missionary Education is particularly opportune, as the theme of study in Foreign Missions during the coming year is "Japan."



MR. CHARLES M. LEGALLEY

"May God bless the circulation of THE OUTLOOK OF MISSIONS among our church members and awaken more love for the great work in the Home and Foreign lands."

MRS. JOHN BACHMAN, Bay Village, O.



NEW AZABU CHURCH, TOKYO, JAPAN
Dedicated October 19, 1933



AZABU CHURCH'S PASTOR AND FAMILY

From left to right: Shigenori ("Perfect Virtue"), Shio ("Salt" — Matt. 5:13), Rev. Hironari ("Broad and Complete") Senoue, Chie ("Wise"—Proverbs 14:1), Mrs. Hatsu ("First") Senoue, Makoto ("Truth"—Eph. 6:14), Maru ("Round"—Moving freely like a ball). One son, Kiyoshi ("Pure"—Matt. 5:8) was away from home when the photograph was taken.

Azabu Church, Tokyo, Japan

By REV. HENRY K. MILLER, D. D.

THIS neat little house of worship was dedicated October 19, 1933. It was erected at a time when building costs were low, so that the outlay was less than 8,000 *yen*, which at the present rate of exchange (about 31 cents to the *yen*) equals \$2,480 in American money.

Another circumstance that made the erection of this church building possible was the fact that the contractor—Mr. Isokuma Awaya—is an earnest Christian. He took more than a businessman's interest in the work, and actually used better materials than an ordinary contractor would believe to be necessary. Besides, he generously agreed to wait for 1,000 *yen* of the contract price. Mr. Awaya has put up sixteen church buildings, of which the one in Azabu is the tenth.

Some years ago, when land in the Azabu Ward of Tokyo was cheap, a lot of suitable size was bought, the value of which now is not less than three times the purchase price. A Japanese-style parsonage was erected, and in it Church, Sunday School and even kindergarten work was carried on, the pastor and his rather large family uncomplainingly enduring their inconvenient living conditions. The congregation accumulated a building fund which finally amounted to over one-third of the building costs. According to a rule of the Joint Evangelistic Board (affiliated with our Japan Mission), the amount raised by the Azabu congregation was supplemented by the Board with an appropriation of double that amount, the money thus voted coming from the Chapel Fund, for

which the Board of Foreign Missions each year has been making an appropriation.

Rev. J. P. Moore, D. D., before his retirement from active service in Japan, cherished the hope of starting a mission in the Azabu Ward of Tokyo, but he was retired before this desire could be fulfilled. His successor as missionary-in-charge remembered this hope of his missionary "father." Finally the return of Rev. Shōhei Arai from America and his application for a position furnished the opportunity for starting a new interest in Gazembō-chō, Azabu Ward. Among the people coming under the influence of the new mission was a youth by the name of Tamotsu Utsugi (see *OUTLOOK OF MISSIONS*, March, 1924), who finally became an ordained minister of the Gospel and is now pastor of the church in the town of Nakamura, Fukushima prefecture. Mr. Arai died a comparatively young man, and Rev. Hironari Senoue, then pastor of Kanda Church, Tokyo, was appointed to succeed him, and he is still pastor of the mission.

Some fine Western-style houses have been erected in the immediate neighborhood, which fact indicates that people in good circumstances have become residents. As long as the congregation worshipped in an ordinary Japanese dwelling, such people could not be expected to take the enterprise seriously. They would not attend church services held in such a place. With a neat house of worship, the congregation now gives evidence of permanency and therefore with confidence can make its appeal to house-owners, who are not so likely to move out of the neighborhood.

Board of Foreign Missions

Comparative Statement for the Month of February

Synods	1933			1934			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$3,781.19	\$969.28	\$4,750.47	\$2,157.36	\$1,895.73	\$4,053.09	.....	\$697.38
Ohio	1,381.96	\$98.71	2,280.67	661.00	1,396.09	2,057.09	.....	223.58
Northwest	410.06	205.62	615.68	537.06	279.75	\$16.81	\$201.13	.....
Pittsburgh	1,795.76	53.43	1,849.19	942.24	137.47	1,079.71	.....	769.48
Potomac	1,354.51	349.76	1,704.27	1,216.35	405.13	1,621.48	.....	82.79
Mid-West	250.00	\$9.65	339.65	300.00	91.14	391.14	.....	51.49
W. M. S. G. S. ....	.....	5,917.54	5,917.54	.....	6,776.22	6,776.22	.....	\$88.68
Miscellaneous .....	.....	119.40	119.40	.....	13.00	13.00	.....	106.40
Annuity Bonds .....	.....	100.00	100.00	.....	500.00	500.00	.....	400.00
Bequests .....	.....	500.00	500.00	.....	525.00	525.00	.....	25.00
Totals	\$8,973.48	\$9,203.39	\$18,176.87	\$5,814.01	\$12,019.53	\$17,833.54	\$1,536.30	\$1,879.63
							Net Decrease.....	\$343.33

After Four Months in China

(We are pleased to present excerpts from the interesting letter written by Miss Brown to the members of the churches of Mercersburg Classis whose special contributions made it possible for her to go to China last September.—EDITOR.)

College of Chinese Studies,
Peiping, Hopei, China,
January 20, 1934.

Dear Friends:

I thought probably you will be interested to know how we study and learn the Chinese language. The direct method is used which means that for four and a quarter hours a day we hear and speak only Chinese. There are between forty and fifty teachers on the faculty because each student (and there are eighty) has two private lessons daily. These instructors are not supposed to know any English and upon pain of dismissal never use any. Every day for two periods we are given new vocabulary. Then we divide in groups of six or seven and practice using these words in sentences, and giving various examples explaining their use. After this we have individual instruction; the purpose of this being to correct all mispronunciations, and to strive for complete understanding of vocabulary. Such concentration is very tiresome and deadening. I should add, however, that there is very little grammar in the spoken language. There are no tenses. We say, *wo yen chien*, which may mean, "I have money," "I had money," or "I will have money." Usually one can construct a beautiful English sentence and then to put it into Chinese, it is more nearly correct if said backward. The teachers tell us we speak "why kwa jung kwa hwa," which means "foreign Chinese."

Let me make an observation here. The language in various sections is vastly different. In the North, four tones are used; in the central parts, five; and in the south, seven. Each province has its own dialect. The story is told that a Mandarin or Northern Chinese and a Southern Chinese met in Shanghai and began talking. As the conversation progressed, each thought the other was becoming more and more insulting, and being a very quick-tempered race, they almost came to blows. A foreigner overhearing the conversation, interrupted and interpreted for them, and they discovered that both had been using most conventional and polite language. Or as the Chinese say, "Ta men you jung kwa li," which means they have very good manners. The written language is the same throughout China and as a former Prime Minister has said, "This makes for unity."

There are so many opinions as to what China needs most. The trends seem to be mostly economical. China is an agricultural country and must remain such. Improved methods are being introduced in the way of machinery, but the peasants do not like new ways. The coolies must be kept busy, those on small farms especially. Just to show you what happens and how opposed to new methods many people are—

In a mining district the mine was ten miles from the railroad. So coolies carried the baskets of coal from the mine to the railroad. The owners later started a small branch road to cover the distance, the coolies all the while sullenly watching the construction. When over five miles of track had been laid, the laborers came one morning only to find all work to have been of no avail. During one night, the coolies had torn up and destroyed the five miles of track. They knew they would have no work later, so that was the means used to insure work. And the operators made no further effort to rebuild.

Here in school, the room boys have to be taught to do everything. It is taken for granted that they make the beds and sweep and dust daily. But if they are not told daily, they slip. They use filthy black cloths to dust with and then just flip them over the furniture, putting more dust on than they take off. And every few days we have dust storms. These fine powdery bits seep in under doors and seem to come through the windows and make a white powder over everything. Their brooms are made round instead of flat like ours and the handles are about half as long, so they bend almost double to sweep.

Some of the peculiar foods we eat are bean sprouts, bamboo sprouts, lotus roots and bean curd. Bean sprouts and bamboo sprouts look just like the long white sprouts on potatoes. They are heated in boiling water and served with a weak vinegar dressing. Lotus roots look like potatoes sliced for frying, except that in each corner there is a small round hole. Then these are fried in deep fat. They look like potato chips but have no taste whatsoever. Bean curd is a white substance that when cut in cubes reminds one of marshmallows. These are a kind of suet and are burned, then a thick dressing is added and

browned. When one eats them there is only this soft suet with a burnt taste.

The three most popular religions of China are Confucianism, Buddhism and Taoism. I have seen Confucian followers call upon the spirit of Confucius and kow-tow. The Buddhist priests have services in the Lama Temple every Saturday morning at eleven o'clock. I was fortunate enough to get there at the propitious moment to see and hear a service of prayers and chanting. They wear a ceremonial yellow robe with a Roman helmet-shaped hat. They sit on the floor with knees crossed Indian fashion and tell their beads and periodically chant. There seemed to be no serious atmosphere. When we entered giggles arose from all corners of the room. And they soon arose and filed out. (Of course, in all the temples one is offered long sticks of incense to burn in front of the hideous gods and goddesses.) Women have very little to do with religion except to burn incense or take gifts to the altars during time of stress. There are only special days and seasons for worship. They do not have one day a week set aside for any such purpose. Chinese stores and shops are open every day from seven in the morning until eight at night.

I hope you are not tired. I want to tell you at least one other thing. And that is about our Christmas in the American Board Mission Station in Tchow (De-Jo). The distance from Peiping is less than two hundred miles but the time required is ten hours. In every station the train waits at least fifteen minutes and frequently half an hour, during which time the crew eat and drink tea. Well, we finally arrived just in time to attend the practice of the Glee Clubs of the Boys' and Girls' Middle School. For one number on their Christmas program they were singing in Chinese, "The Heavens Are Telling," from the "Creation." The Chinese as a race have not much ear for music as we know it (theirs is not melodious), but they love to sing and work very diligently, so that the final production was quite good.

Since most of the evangelistic work of this Mission is done in rural districts, there is no church in the compound. But the ministers all help in the Chinese Church in the city. Needless to say, the churches are quite different from ours, this one not in architecture nor worship alone, but in the fact that there is no heat. This particular Sunday there was the baptism and confirmation of about forty persons, sermon and communion. Even with extra clothes and rugs, it was impossible to keep warm.

Not only the churches but also the schools are not heated. The children suffer greatly from chilblains and colds. The teachers wear camel's hair-lined coats and fur or wool-lined shoes in the class rooms.

This co-educational school is very similar to any school. The Chinese instructors teach geography, history, mathematics and literature, and the missionaries teach English and music. Daily devotional periods and Bible instruction are provided for, but are voluntary on account of governmental requirements. With few exceptions, the students attend regularly. The ages of these boys and girls is from ten to sixteen; over sixty per cent of the boys are married.

From midnight until six o'clock Christmas morning nurses and students in groups of two to six, went over the compound singing carols. Then at eight o'clock all the missionary families gathered at the Ladies' Home for breakfast. Our blessing consisted of singing "O Little Town of Bethlehem," and the nativity story from Luke and an appropriate prayer.

After breakfast, amid much hilarity, Santa distributed the gifts that had been left on and under the Christmas tree. In the evening we again met and had Christmas dinner together. We closed the day by singing carols and folk songs. I believe it is impossible to find a busier or more cordial group of people than those in a Mission Station.

Cordially yours,

HELEN E. BROWN.

Cooperation in China

Besides being vitally interested in the Church of Christ in China, our Reformed Church is assisting in the conduct of Central China Union Theological Seminary and Hua Chung College, both at Wuchang. Dr. Paul E. Keller is our representative in the former

institution, while Dr. Paul V. Taylor, who is Dean of the College, represents us in the latter. Our Church also contributes towards the support of Ya-li Union Middle School and Fuh Siang Girls' School, both at Changsha, the capital of Hunan.

A Far-Reaching Work in Baghdad

By REV. CALVIN K. STAUDT, PH.D.

"IT is remarkable what you have done and what a place the American School for Boys has made for itself in Baghdad." These words were spoken by the parent of one of our students who had called upon us in the interest of his son. Similar comments were made about our work before, which were received as a matter of fact and had very little effect upon me; but this time these words stirred my very soul and continued to linger in my mind. One reason, I suppose, was the fact that the day before letters had to be sent out to all our teachers asking them to accept a reduction in salary on account of reduced appropriations from America.

Another reason why my soul is moved is due to a letter which lies open before me, having just been received. The grades of the students from our school who had entered the American University of Beirut this year were sent to me. The record shows that all passed, even the student who stood the lowest in our graduating class. In an attached letter the registrar of the University also transmits to us the Freshman grades of all the students who have been received from us for the last six years and points out that none had ever failed—an enviable record among the schools of the Near and Middle East, for the University has been known to fail over half of the incoming class before the Christmas holidays.

Another letter that came the other day is from a former student, who was in our school a long time and who completed the Freshman course last year. He is now studying in England, having been sent there by the Iraq government. His letter shows the deep appreciation and gratitude he has for what has been done for him. The letter opens with these words: "I will seize the opportunity of wishing you 'Merry Christmas' and 'Happy New Year.' I really do wish you the best of health and success. Besides, I should love to thank you for all you did for me. But I realize I cannot possibly thank you enough; so I leave my feelings unexpressed, hoping you will get in touch with them through that mysterious channel through which loving thoughts travel and meet."

More pronounced, however, than scholarship is our record for character building. When the people of Iraq think of us as a good school they usually have this in mind. When the school opened this last fall a father

brought to us his son all the way from Kurdistan to be placed in our Boarding Department. I shall never forget the parting words of this father when he said, "I want my son to learn, but I care more about his morals, and I have been told that you go out of the way to help boys." It is true that our students, with few exceptions, are different from the students of other schools. They have learned how to stand straight, think straight and act straight. Parents, too, have testified that they have observed a decided change for the better in the manners and conduct of their children in the home since they have come under our tuition; and more than once has a parent confided to us the home problems and asked us to co-operate.

The school also has a name for creating the "international mind." Those who are directing the educational work and policy of Iraq openly avow that we are unique in this respect. Our school is a melting-pot of races and religions; and yet, within the last five or six years not one unpleasantness has ever taken place in the school due to religious animosity. This is a marvel, a miracle! Last summer bitter feelings were aroused between the Iraqi and the Assyrians, which resulted in bloodshed. A pitched battle was fought followed by a massacre and gruesome demonstrations. Later in the summer strained feelings developed between the Moslems and the Jews when the former sympathized and demonstrated in behalf of their brothers who were killed in the riots in Palestine.

When our school opened in fall I was somewhat concerned, for I had lived through the horrors of the summer. I feared that the fine spirit and comradeship of former years might cease, but my fears were soon dispelled. At once all animosities were laid aside, and when the students came together to select the officers for the Brotherhood—which society fosters the Christian principles of good-will, helpfulness and brotherliness—they selected a Moslem, two Jews, an Armenian and, significantly, an Assyrian. The International Relations Club, organized a year ago, limited this year to twenty honor students from the upper classes, meets at the home of Mr. and Mrs. Baker twice a month, in order to discuss the problems pertaining to a new world order and to review the books sent to us from the Carnegie Endowment for



1933 FIELD DAY OF THE AMERICAN SCHOOL FOR BOYS, BAGHDAD, IRAQ
Missionary David D. Baker is marching with the athletes.

International Peace. Thus we are creating an unconscious international spirit at a time of the dominance of a nationalistic philosophy.

Then, we have built up a reputation for friendliness and loving service. When the work in Baghdad was first started we were looked upon with suspicion. It was thought that we had some ulterior motives which we were not revealing. But now things have changed since we have made a place for ourselves and we are thought of as "ambassadors of friendship." It is marvelous how manifold are the ways in which we as a school and as individuals can be projected into the hearts and lives of the people. A card of appreciation, which came yesterday, reads, "Somehow, you always create a friendly, cheerful atmosphere which makes us feel right at home; and you always think of others."

The school is always ministering to a much larger group than the student body. Our public affairs are well attended and these affairs are many and varied and of an unusually high order. Had we the time and strength we could minister even more often to the general public. Through these efforts we have created interest, but we have also made friends. Then, in our American homes we "create a friendly, cheerful atmosphere," or,

in other words, a Christian atmosphere. To these homes come the people of Baghdad freely. The people we receive on our "Day at Home" and the streaming guests that come on Christmas and New Year, are worth recording in the book of "Happy Memories." Besides there is the monthly Book Review Club, which draws to it the College and University trained people of Baghdad; the Girls' Club, which meets every week, and which, through its programs and activities, has developed a lovely, happy and useful womanhood; and the Alumni Association, which keeps together for mutual helpfulness and which continues to foster the idealism of the school days.

Finally, the school has made a name for itself as a medium for cultural exchange. The best that the West can give is propagated and the best that the East can contribute is by no means withheld. Only those who live in Baghdad in these days of transition realize what a menace the West has become and how we strive to counteract it with the good. In this effort to stem the tide we stress the Christian values in a way we never did before. These values are presented in the belief that they will win for themselves, by their intrinsic merit, a permanent place in the hearts

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Men and Missions

JOHN M. G. DARMS, EDITOR

The Aim of Christian Missions

The unique claim of Christianity to be the universal religion is not grounded upon the possession of a sacred book, nor upon the miracles which accompanied its introduction into the world, nor upon its revelation of a future life, nor, lastly, upon the testimony of the saints and heroes who have accepted its teachings. Other religions have advanced similar claims. The unique claim which Christianity puts forward is grounded upon the facts, of which the whole history of Christian Missions serves to substantiate the truth, that it alone, of all religions, is capable of satisfying the needs of every member of the human race.

The Chinese who said to Bishop Boone, whom he had helped translate the New Testament into his own language, "Whoever made that book made me; it knows all that is in my heart," was putting into language the response which the teaching of the Christian message has evoked from men of every race and of every stage of civilization or of savagery throughout the world.

If we have read aright the story of Christian Missions, we are justified in saying that the religion of the New Testament has been tested in every clime and amongst races of every degree of culture, and that its teachings have never been presented patiently and lovingly to any people whom they have failed to uplift and transform and whose deepest needs they have failed to supply.

The Christian religion came into existence as the result of the manifestations of One who was at once the Son of God and the Son of man. And its claim to universal acceptance is founded on the fact that this divine human Being can supply the whole world's need.

—ROBINSON, in "*History of Christian Missions.*"

Missionary Chosen King

It is a fine tribute to the manhood and character of a Christian missionary that he is chosen to be King of a nation. Many favors have been showered upon missionaries in foreign lands, not out of mere sentiment but for distinguished services rendered their nation and people; and justly so, for many of our missionaries from early centuries to

the present day have made such contributions to the educational, physical, social and moral life of nations that some of these have become fixed institutions and principles in the foreign lands. The outlet of missionary service is limitless. And we have heard of no instance where these improvements and innovations have been cancelled.

Dr. Khadid Sheldrake, medical missionary and son of a British pickle manufacturer, has been chosen King of Islamestan, the new name given to the Chinese province of Sinkingiang.

This is a worthy tribute given to Dr. Sheldrake, both as a missionary and a man. It will be interesting for our men to follow his reign.

Bahai Temple

To think of the United States becoming a field for foreign missionary endeavor on the part of non-Christian religions should be a bit disturbing to the Christian men of our nation. Recently a costly edifice—the Bahai Temple—was dedicated in Chicago. There are numerous non-Christian temples in Los Angeles, Chicago and New York. Their leaders and devotees are doing missionary work among our American people, whom we should rightly view as our field of evangelistic, Home Missionary endeavor. Are our men willing to let the men of non-Christian nations capture the men of our nation and become the sponsors and builders of their manhood, their citizenship and their religious life?

Why not push forward with our own Home Missionaries to capture every man and every prospect for Christian faith and living? Neglect this and within a few centuries we will have forfeited our claim as the foremost Christian nation of the world, and the men produced will be "different."

Check Them Up

The major portion of new members enrolled during the Easter season will undoubtedly be found among the home missionary churches, at least proportionately. This has always been the record. If it were not for the increase of our home mission churches, which are still "keeping going" despite abbreviated and post-paid appropriations, our Church would show a greater loss annually. Of course our missions and missionaries are

expected to do that kind of work and are placed in favorable, strategic places. While it is also true that many of our independent churches are increasingly ministering to the unchurched families, our mission churches are always doing just that sort of thing and bringing in those from foreign lands and foreign tongues. They are producing fresh recruits to Christianity.

Why should not the men of the Church second and support our missionaries more liberally? Why could not our men write a note of encouragement to one of our hard-working home missionaries, who is doing hard work in hard places? A man's approbation puts ounces of red blood into the man of God, standing oftentimes alone at the front and winning the souls of other men to Christ.

The Catholics Are Not Quitting

A few days ago the Bishop of Detroit, speaking on behalf of the Society for the Propagation of the Faith, made a magnificent plea to the men of the Roman Catholic Church for the support of the missionary cause. The arguments he presented were Christian and almost evangelical. He evinced a passion for souls and felt keenly the challenge of Christ to the men of this day, to pray more and give more for the spread of the Gospel at home and abroad. In his peroration, he envisioned a world in need of and responding to the teachings of Christ just as did Francis Xavier, Francis of Assisi and other great missionaries of the Catholic faith. But what stirred and grieved us was the statement that within a few days a large number of missionary workers *were leaving our shores* for foreign lands for the propagation of the faith.

We thought, with sorrow of heart, of the forced action of our two Mission Boards in halting missionary operations at home and recalling missionaries and the possible closing of missionary stations abroad. And we asked ourselves: How can the Roman Catholics advance in their missionary enterprise for the propagation of the faith while our Protestant churches are forced to retreat? Are our people not the same? Working in the same factories? Living in the same communities? Under the same depression and financial stringency? Paying the same prices for food and rent and clothing and taxes?

What's the difference? Will our MEN answer—better yet, will they correct the situation, give more largely and pray more

earnestly for Missions? As Protestants we do have a faith to propagate and should be at it more zealously, both at home and overseas.

Do We Men Mean Business?

When we do not concern ourselves about the other men in the world, who have never had a chance at the Gospel or at Christ?

Do we mean business when we permit the Boards to shut down churches at home and recall missionaries from overseas, breaking their hearts, the spirit and the faith of the people to whom they minister?

Do we mean business when we permit the Boards to heap up an indebtedness that staggers the administrators, depletes the revenues because of interest payments, and leaves but a few morsels for hungry and worthy men and women workers to pick out of their pay envelopes?

Do we mean business when we stay home from Church every time a Mission service or a collection for Missions is announced?

Do we mean business when we never read our Church papers or THE OUTLOOK OF MISSIONS, to inform ourselves of the need of the world and the heroic struggle and contributions the Missions are making to meet it?

Do we mean business when we pray: "Thy Kingdom come"—and just because it is coming and under way, slip away from places of responsibility and giving with respectability?

Do we mean business when we consider as secondary or not at all the Lord's business?

We boast of being a nation of business men. What kind of business is it that we are pushing and promoting? It must be one of that kind of which we men are absentee partners, and many such a business has gone on the rocks because there was no *real business* about it.

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and lives of the people. The "Daily Meditations" or chapel services are participated in by members of all faiths, and compare in reality and devotion with the best anywhere. The Sunday evening service, though only one of the many and varied activities of our work, ministers to our students and to a group of young people in the city. Thus in more than one way has the school made a name for itself, and its work is far-reaching and telling in its consequences. It is a noble piece of work.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

Our Place in the Family of Denominations

AS one member in the family of denominations, we have endeavored to be worthy of the family name, Christian, and carry to the best of our ability our share of the work of the world. Not only do we members have our individual responsibilities, however, but there are certain challenges which come to us as a family. When we meet these unitedly, how much more effective is our answer! Then, too, there are individual problems which are common to many of us. By conferring and sharing what light we may have on the subjects, these difficulties may be solved more intelligently and satisfactorily. And so it happens that while the family is made up of us, its individual members, nevertheless that family is of great advantage to these members.

The Woman's Missionary Society of General Synod is a participating member of two

such church family groups. Through them it assists in a number of interdenominational projects—Ginling College (one of the Union Christian Colleges for young women of the Orient), Christian Literature for Mission Lands, Christian work among foreign students in the United States, the John Milton Magazine for the blind, the placing of religious work directors in government Indian schools and establishing Christian centers among farm and cannery migrants.

Through our interdenominational affiliations we have access to information, publicity, and materials for the World Day of Prayer; latest developments, through helpful bulletins, in international as well as race relations. We have, also, the splendid interdenominational mission study material—text books and supplementary helps for all age groups.



“I AM FULL OF CONFUSION; SEE THOU MINE AFFLICTION”

Back from school—gazing at her home—wondering which way of life she will take. The Religious Work Director is a friend to Indian boys and girls.

The Council of Women for Home Missions, consisting of 23 boards and societies (of which we are one), six cooperating organizations (such as the Home Missions Council—the men's group, Missionary Education Movement, National Council of Federated Church Women, etc.) and two consulting organizations (the National Board of the Y. W. C. A. and the National W. C. T. U.) is the Home Missions family, membership in which means many privileges as well as certain responsibilities.

The Federation of Woman's Boards of Foreign Missions of North America, consisting of 31 cooperating groups, for many years the Foreign Missions family of which we were a member, in January became an integral part of the Foreign Missions Conference, now the one interdenominational foreign missions group for the United States and Canada. To provide for the continued carrying on of the work of the Christian Literature Committee, to serve the Union Christian Colleges and to continue various other services which have been the special interest of the women's groups, a Committee on Women's Work has been established, this to be a sub-committee



"HAPPY MOMENTS"

With the "Treasure Chest" printed for India by the Christian Literature Committee.



"LIGHTED TO LICHTEN"

A group of girls at Ginling College, Nanking, China. One of the seven Union Christian Colleges of the Orient.

of the Committee of Reference and Counsel—the executive group of the Foreign Missions Conference. The whole matter of relationships will have to be worked out as we go along. We feel sure this uniting of similar interests and efforts will make for greater

success and progress in the building of a new world.

May we continue to be worthy of a place in the family of denominations with its Christian fellowship and the fruits thereof and its challenges to united service!

Personnel

OUR representatives to the several interdenominational groups share the responsibilities as well as the privileges of such representation. Mrs. Edwin W. Lentz serves as Treasurer of the Council of Women for Home Missions and is a helpful member of the Central Committee on the United Study of Foreign Missions which plans for and publishes the foreign mission study books which most of our societies use. She has written the review of "Japanese Women Speak" the first of the texts, planned by this committee, to be written by a Christian from the country presented in the study. We agree with Mrs. Lentz that this book ranks with the finest the

Committee has produced. Miss Kerschner serves on the Joint Committee on Home Mission Literature (Missionary Education Movement and the Home Missions Councils).

At the recent sessions in January, Mrs. Lentz and Misses Heinmiller and Kerschner attended the Council of Women for Home Missions; Mrs. Anewalt and Misses Kerschner and Hinkle the Federation of Woman's Boards of Foreign Missions. Miss Heinmiller represented the Educational Commission at the sessions of the Missionary Section of the International Council of Religious Education, a splendid report of which appears in this issue. Our representative was elected Secretary of the Missionary Section.

Interdenominational Conferences

Eaglesmere—July 5 to 12

FOR a number of years local and classical societies in the eastern section of Pennsylvania have taken advantage of the extraordinary opportunities offered by the Interdenominational Conference of Missions held at Wilson College, Chambersburg, Pa. Because Wilson College is to be in the process of renovation this coming summer, it was necessary to find a new location for the Conference. Various other circumstances called for changes so that although the same group of denominations will sponsor it the conference will be different in many respects. Ill health of the chairman, Miss Martha Hartman, forced her to resign. A new chairman in the person of Mrs. Earl Breeding is working hard with her committee looking forward to "the best ever" conference this summer at Eaglesmere, Penna.

Societies and Guilds in this vicinity who because of travel expense have felt unable to send representatives to our denominational conferences will undoubtedly take advantage of the privileges offered by this interdenominational conference. The new Young People's Chairman is Miss Hinkle of our church.

This Young People's Committee sees to it that there are plans not only *for* young people but *by* them. Begin planning now to spend July 5 to 12 at Eaglesmere enjoying a week of recreation of body, mind and soul.

Winona Lake—June 20-27

Another interdenominational conference which will be appreciated by Reformed Church folk is the Winona Summer School of Missions, Winona Lake, Indiana. Home and Foreign Mission Study Classes, Bible and Methods Courses are offered for women, young women. For further information consult Mrs. Henry Gekeler or Miss Ruth Heinmiller.

Lake Geneva—June 25 to July 2

A third interdenominational school in which we participate is that held at Conference Point, Williams Bay, Wisconsin. Geneva Summer School of Missions offers to women and young women missionary education, leadership training, and relaxing recreation. For details, write Miss Helen Nott.

See inside cover page for addresses.

Japanese Women Speak

THE Central Committee on the United Study of Foreign Missions announces its recent publication "Japanese Women Speak." The author, Miss Michi Kawai, is a Christian woman "who carries the world in her heart" and looks upon that world as belonging to God.

To the constituency who follow mission study and the trend of world affairs, it may seem strange that the Central Committee invited a Japanese woman to write the text book for study groups of American women. The committee was well aware of our exposed national nerve toward Japan, but it desired, above all things, the right light upon the Christian mission situation in Japan and felt certain that Miss Kawai would give that. Now that the author has succeeded in producing a book which breathes the essence of Christian insight, the accomplishment fully compensates those who had anxious moments while the book was in the making. Having read the book, I feel that it is right as to time and purpose: that it will be a sure stimulant to healthier attitudes on Japanese matters.

On the last day of July, 1933, Miss Kawai put her signature to the preface—the closing paragraph of which is Isaiah 55: 10, 11—"My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." "That Word" brought her father to Christ when the daughter, Michi, was twelve years of age. It was the first move in the fulfillment of the prophecy for the Kawai family. After being of the Shinto Priesthood for forty generations, the Kawai family became Christians. In the comparatively brief interval between twelve years of age and today, Miss Kawai has become "Japan's Most International Woman." The sources of inspiration which made Miss Kawai what she is cannot be definitely assigned but, contributing to her character building were the influences of a Girls' School at Sapporo, Japan; Bryn Mawr College, America; Y. W. C. A. connections; teaching experiences in Japan; travels in

Europe, America and Canada. Up to this time, the foreign mission study books had been written by missionaries or travelers. But the time seemed ripe for a voice from within the national Christian group and Miss Kawai was invited to be that Voice. In "Japanese Women Speak" we have a more extensive and a more intensive evaluation of Christian Missions than could be given by the traveler, limited by time and language, or the missionary who has the view-point of foreign training and tradition.

Under six divisions, Miss Kawai gives "The Church at Work", "New Opportunities", "Advance in Education", "Building the New Japan", "Women at Home", "Peace and International Friendship". Believing that her friend, Mrs. Ochimi Kubushiro, was especially qualified to write on the economic and political situations, Miss Kawai invited her to collaborate in the undertaking.

"Japanese Women Speak" is our book. It will be used as basis for a number of programs, as well as for general reading and study groups. We feel at home with the author's view-point. She "speaks our language." "She is a member of the Church of Christ in Japan and intimately acquainted with our schools. We cannot refrain from calling attention to the pictures—eleven full page photographs and four half page. Each picture carefully selected to portray something worthy of emphasis. The frontispiece is a recent picture of the author, photographed in her own garden. Among the pictures is one of the class of '33, Music Department, Miyagi College.

We close the book with a feeling of gratitude that the women of the Reformed Church have the spirit of cooperation which gives money and personnel to Interdenominational groups and movements such as the Central Committee on the United Study of Missions and the Missionary Education Movement—groups which publish books and do things together.

FLORA RAHN LENTZ.

NOTE.—The Chinese portfolio sent to Chen Teh Girls' School, the reception of which was reported in last month's issue, was sent by Second Church, Indianapolis, of which Rev. D. F. Ehlman is pastor. The editor inadvertently attributed this friendly act to the wrong church.

Missionary Education Section of International Council of Religious Education

THE Missionary Education Section is one of sixteen Professional Advisory Sections of the International Council of Religious Education and is made up of persons who are responsible for missionary education in the denominations they represent as well as in interdenominational fields. It is not the purpose of this section to work apart from the other sections but to cooperate with them and try to integrate missionary education with all religious educational programs. Observation was made at the sessions recently held in Chicago that this purpose is being reached to some degree with most sections.

It will be of interest to know that the Missionary Education and Young People's Work Sections agreed to use as the emphasis for the next five years, throughout the United States and Canada, the theme: "Christian Youth Building a New World" in which Missions, along with the liquor and social problems, has a very definite part. Suggested programs for denominational and interdenominational conferences will be arranged.

In the Children's Section a most comprehensive report on missionary education was submitted. It showed that much research work has been done to get materials from the mission fields for stories, magazine articles, programs, books, etc.

One of the most interesting and helpful discussions at these meetings was that on "Measuring the Effectiveness of Missionary Education." How effective is our missionary education? Do we see any results? Do we *look* for results? Perhaps we are more concerned in getting the information across than we are with the effect it will produce. What are some of the results we should expect? Perhaps they are (1) improvement in atti-

tudes, (2) an increased knowledge about the people around the world, (3) increased willingness to give to missions, (4) a growing interest in other racial groups in our communities, (5) an increasing sense of the church having a purpose in the world and means of carrying out that purpose, (6) a more Christian viewpoint on the question of war and peace, (7) better understanding of the meaning of missions.

How shall we measure the results? The following are a few questions which any leader or teacher of any age group could ask himself or herself and by the answers determine the effectiveness of the Course: (1) Do the participants in the class or organization ask questions? (2) Do they desire to collect more information? (3) Do they read books in the field of missions when left to choose their books? (4) Do they show any initiative in undertaking any missionary projects? (5) Is there an increasing number of examples of fellowship with groups of other races and nationalities? Do they enter into them through sense of duty or choice? (6) Has the attendance increased? (7) Is the desire to give money increased? Missionary education is effective when the interest is steady and continuous and not when it is just spasmodic.

In addition to the above-mentioned items, projects, plays, materials and methods of various denominations were presented and discussed. It is a splendid thing to meet and exchange ideas. Throughout the meeting of this section there was a wonderful spirit of fellowship and cooperation. Again came that realization that to build a new world we must work together with individuals, with organizations, with denominations and all of us must work together with God.

RUTH HEINMILLER.

Do You Recall What You Have Read?

Can you name 6 interdenominational projects in which our societies and guilds participate?

What are the two mission study themes for 1934-1935?

Who is Miss Michi Kawai?

Is there anything of interest to report concerning Life and Memorial Memberships?

Why are books needed in the Philippines?

"I cannot do without the magazine." MRS. L. SELZER, Tupper Lake, N. Y.

"I cannot work in the W. M. S. without THE OUTLOOK OF MISSIONS. It is very valuable. I get joy out of its pages."

MRS. EDGAR WHITENER, High Point, N. C.

Life Members and Members in Memoriam

SEVERAL months ago we wrote concerning the Life Members and Members in Memoriam of Zion's Society, York, Pa. This month we are happy to speak of two societies in Philadelphia Classis whose records are interesting as well as commendable.

Trinity, Philadelphia, has 17 memberships in the General Synodical Society—6 Life Members and 11 Members in Memoriam. Of the eleven, five are men. Trinity ranks first in the Classical Society in its record of Life and Memorial Memberships.

Ascension, Norristown, reports 13 General Synodical memberships—5 members in Memoriam and 8 Life Members. Of the eight, five are Guild memberships, three being conferred upon members who had attained ten years of perfect attendance at the Guild meetings and one by the Guild for its Counselor.

A Life Membership is not merely money;

It stands for consecration.

A Membership in Memoriam is not merely money;

It stands for commemoration.

A Call for Books

IN the Philippine Islands a great amount of money and effort have been expended on education. The United States Government sustains an elaborate compulsory school system which is supplemented by special training schools under missionary auspices. Thousands of people are being taught to read annually, but the tragedy of the situation is that they have little or nothing to read. Many are too poor to buy books, others live in isolated sections where books are hard to get. As a result there is a tendency for the people to slip back into illiteracy and to lose touch with the main stream of the world's life. And the missionary movement is missing the opportunity of bringing good influences to bear upon these people through books.

The National Christian Council of the Philippines sees in this situation a great opportunity to furnish the right type of literature to this keenly intelligent and eager people. They have sent a call to us in America to aid them by sending them the old books we no longer want, not spellers and grammars, but books to be read and enjoyed. Good story books, discussions of present-day problems, modern philosophy or theology, classics or books on handicrafts and popular science. Magazines are also of great value if they are of high type. The enthusiasm with which these books will be received can readily be appreciated from the following report of the Secretary of Christian Literature Committee of the National Christian Council of the Philippines:

"The work of the Christian Literature Committee has been very light during the past six months, because we have received no books

from the States for more than a year and we have had none, practically, for distribution. We did a good deal of inquiring about the needs of the field and have sent out packages of books to the Ifugao Academy, in Kiangan, Ifugao, where the library is well-selected but too small for the needs of the school, and to the Mission at Malay-balay, where the dormitory is in great need of books. These packages were not very satisfactory, as we gathered up what books we had left and sent them. We have had many requests for books which could not be filled.

"I should like to tell of the use to which one group of books is being put. When I was on the truck going to Malay-balay, I fell into conversation with a young man, and finally happened to say something which gave him my name. Immediately he began to thank me for the books which I had sent to him, saying that they were practically the only books in his part of the country, and that everyone had read them, and that he had read some of them several times. He is at the quinine plantation, twenty kilometers from the nearest town, and the religious books we sent him were about the only outside religious influence the people had had. We have many letters from people so far from libraries that even one book is a great boon to them."

The committee which handles these affairs for the Philippines is suggesting that the friends in the United States cooperate with the Boards in aiding the missionaries in the Philippines in this way. Churches are urged to set aside one Sunday when they will receive books and forward them to the nearest depot. The Boards which have offered to serve as depots for the books are:

The Philippine Book Depot,
The American Board of Commissioners of
Foreign Missions,
14 Beacon Street, Boston, Mass.

The Philippine Book Depot.
The Methodist Episcopal Board of
Foreign Missions,
150 Fifth Avenue, New York City

The Philippine Book Depot.
The United Christian Missionary Society,
Missions Building, Indianapolis, Indiana.

Literature Chat

CARRIE M. KERSCHNER

WHEN these words are read Classical and Synodical Secretaries will be struggling with figures and data gathered from local reports. We shall soon know how well we have carried on during the year, how many have remained loyal, "even when the cost was great." "After all, we are saved by our loyalty to the greatest personality the world has known. He loved us and gave Himself for us, He looked upon the world of men and said, 'They are worth dying for.' Then wearing His thorns He marched out to a hill shaped like a skull and showed each of us how to be loyal even when the cost is great. The world has been a different place since He lived and died. What He was and what He stood for ought to command our loyalty. For the person who is downright faithful to Jesus cannot be disloyal to any ideal, institution, or individual that is worthy of fidelity. Be loyal to him." (Quoted from "The Evening Altar" by Carl Wallace Petty.)

Today (for April marks the beginning of our fiscal year), a door is opened which leads to our new levels of achievement and new heights of work in our Missionary Societies, Guilds and Bands. The days come freighted with even richer opportunities. May each one of us "be brave, for there is much to dare" and "render all our feeble powers can pay."

The new Reading Course leaflets are ready for your use and you will surely appreciate the changes that have been made with regard to the books included on previous General Synodical lists.

The new Stewardship and Christian Citizenship Reading Packets are ready now. They sell at 15c each and are chuck full of valuable educational material. Begin to circulate them among your members at once and then share them with others in your congregation.

The Contact Woman in each local Society will be called upon to present the "Fiftieth Anniversary Message" that appears in the March OUTLOOK. Of course she'll remember to speak of the anniversary pencils.

Last month mention was made with reference to sending delegates to Missionary Conferences. Plans have been completed for a new Interdenominational Conference of Missions to be held at Eaglesmere, July 5 to 12. A number of our groups formerly far removed from such a conference will have the privilege of attendance. If further particulars are desired write to Headquarters of the Woman's Missionary Society of General Synod.

Have all Societies used the leaflet "Measuring Miyagi"? It is free and should be given to every woman in the congregation.

The Missionary Study books for 1934-1935 will be based on "Japan" and "Orientals in America", two themes in which we as a denomination, are deeply interested.

The foreign adult books are ready for circulation: "Suzuki Looks at Japan", cloth, \$1.00; paper, 60 cents. From the pen of two prominent Japanese women comes the book entitled, "Japanese Women Speak", 50c paper; \$1.00 in cloth. The Home Missions book is entitled, "Orientals in American Life", by Albert W. Palmer, President, Chicago Theological Seminary. Cloth, \$1.00; paper, 60 cents.

A book of deep significance to missionary groups is "World Tides in the Far East", cloth, \$1.00; paper, 60 cents. "The book is invaluable for background use in all age groups". Ready now.

The book "Into All the World", by Dr. A. V. Casselman, with chapter headings, "Why?", "Who?", "When?", "Where?", "How?", "What?" and "Whither?"—a brief study of the Missionary Enterprise of the Christian Church—is a distinct contribution to leadership training in the local church. It is attractively bound and the price is within range of all—25c. The booklet, "The Leadership of Adult Mission Study Groups", by Dr. T. H. P. Sailer, 25 cents, should be used in connection with Dr. Casselman's latest publication. "Into All the World", is the approved Text Material for Unit 112a of the new Leadership Curriculum of the International Council of Religious Education.

Several very fine Builders' Tools are recommended to the members of the Girls' Missionary Guilds for the month of June: "Martha Berry, the Sunday Lady of Possum

Trot", \$3.50; "Albert Schweitzer, the Man and His Work", \$1.50, and you may also like to read "The Forest Hospital at Lambarene", \$2.00.

New Societies

THE Woman's Missionary Society of General Synod is very happy to welcome into its ranks five new Societies. In Ohio Synod, East Ohio Classis, Miss Dorothy Whitacre, Louisville, Ohio, is the president of the Annetta Winter Young Woman's Missionary Society, with 17 members; in Eastern Synod, Lancaster Classis reports Mrs. Russell B. Stoner, Hummelstown, Pa., President of the Woman's Missionary Society of 10 members organized by the pastor, the Rev. A. W. Barley, on February 26th, 1934; in Potomac Synod, North Carolina Classis, Miss Pearl McIver, Box 456, Hickory, N. C., is the President of the Orpha Althouse Circle, Corinth, Church, organized with 14 members on February 20, 1934; First Church, Winston-Salem, reports Miss Esther Brown, 2253 Marble Street, Winston-Salem, N. C., as the president of a society organized in January, 1934, with 10 charter members, list still open. In Westmoreland Classis, Pittsburgh Synod, the young women are being interested, and Mrs. H. W. Black had charge of the organization of a Young Woman's Missionary Society in the church at Latrobe, on March 26, 1934. Ten members enrolled and Mrs. Frances Palmer, Latrobe, is president.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

Dear Guild Girls:

As you have read through this issue of THE OUTLOOK OF MISSIONS you have learned much about various kinds of interdenominational work. I am certain that you rejoice with me that as Guild girls you, too, have had a part in an interdenominational project, that of the Migrant Work. You will remember that for a number of years part of your Thank Offering has gone to this work.

In order to tell your friends more about the Migrants perhaps you would like to give a Migrant Dinner. For the table decorations use cans of vegetables, potatoes, onions, cranberries or anything which you can arrange attractively and which you know the Migrants pick or dig. For favors, place cards or programs, use a sketch of a market basket well filled with food which Migrants are responsible to get to your tables. This sketch may be mimeographed so that any number could be made very easily. Here are some of the "Migrant" foods of which the menu might consist: oysters, tomatoes, potatoes, beans, peas, asparagus, beets, cranberries, apples, lettuce, strawberries, etc. After the dinner



THE MIGRANT NURSE HOLDS AN EYE CLINIC
"And they brought young children to him."

have one of the girls tell in an interesting manner some of the important points in the article "Your Gift Has Helped" by Miss Edith Lowry, Secretary of the Migrant Work. (January, 1934 *OUTLOOK OF MISSIONS*.) Then I think you would enjoy presenting the play "Nomad Neighbors", written by Miss Adela Ballard, Western Supervisor of Migrant Work. It takes 10 women, 2 men and a number of children. The play may be procured for 15 cents from either Depository. Be sure to send payment with your order.

With all good wishes for a very happy time at your Migrant Dinner, I am,

Cordially yours,

RUTH HEINMILLER,

General Secretary of Girls' Missionary Guilds.

NEW GUILDS

OHIO SYNOD—

Christ Church, Robertsville, Ohio. Organized by Mrs. Geo. Mast with 11 charter mem-

bers. President, Miss Ethel Ruth Starke, Minerva, Ohio.

EASTERN SYNOD—

Grace Church, Richland, Pa. Organized by Miss Laura Snyder and Mrs. Harvey Miller. President, Miss Olive Forry, Richland, Pa.

First Church, Easton, Pa. Organized by Miss Josephine Bush with 6 charter members. President, Miss Marjorie Harrison, 63 Northampton, Easton, Pa.

St. John's Church, St. John's, Pa. Organized by Rev. T. C. Hesson with 15 charter members. President, Miss Vivienne Williams, St. John's, Pa.

POTOMAC SYNOD—

Trinity Church, Mercersburg, Pa. Organized by Lulu Gluck with 10 charter members. President, Miss Jane House, Mercersburg, Pa.

Mission Band

A Message to Mission Band Secretaries

A NNUAL report time is here again, and we who are Secretaries of Mission Bands in Synod or Classis are concerned about the statistics that will soon be gathered to show the material success of our particular section. Our deepest concern, however, must ever be over the intangible results of these Bands of ours. Have we as Secretaries done all in our power to further the true purpose of our organizations—that is, the giving of real missionary education to these children for whom we are responsible?

The idea most deeply stressed at each conference we have with our local leaders; the significant point of each letter to them should be the thought that a Mission Band merits its existence in direct ratio to its success in creating among its members—not a patronizing kindness to children of other races, but a deep, admiring friendship for them. In other words, the leader of each Band should find at the close of each meeting that, by means of the worship service, the stories told or dramatized, the offerings made, the activities with their attendant conversation—the children have come to understand and admire the friends talked and studied about to a greater degree than ever before.

But having held this purpose before our local leaders, can't we as secretaries go a bit further? Certainly we can be on the alert always for materials that would be helpful, and pass them on: a movement such as the World Day of Prayer that may have been overlooked; a dramatization that fits a certain purpose; a book that we know to be helpful; a project that has been successful in one Band; in these, and many other ways, we can pass on suggestions from one to another, and be a real help in this determination to spread missionary education.

There are occasions, too, when we have the opportunities to visit with the children themselves at their own meetings or at Rallies, perhaps. Then a golden opportunity presents itself, and a well-chosen story, or a sensibly-directed conversation may make an impression more lasting than we could ever dream.

In her article in the January *OUTLOOK*, Miss Heinmiller stressed a responsibility that is solely that of the Secretaries of Synod or Classis: that to the Church without a Band. Let us re-read the article and think of the congregations in our Synod or Classis whose pastors and leaders would welcome a better knowledge of these materials to supplement

their present program. We *do* have a very definite responsibility to these congregations.

“The world moves forward on the feet of little children.” Upon all leaders devolves the sacred responsibility of directing these steps that all of God’s children, “red and yellow, black and white,” move forward together into a world of peace and brotherhood known as the Kingdom of God.

KATHARINE HOTTEL BENCHOFF,

Secretary of Mission Bands of Potomac Synod

NEW MISSION BANDS

POTOMAC SYNOD—

Centenary Church, Winchester, Va. Organized by Miss Mary Gray.

Third Church, Baltimore, Md. Organized by Mrs. Clarence Roberts with 20 charter members.

OHIO SYNOD—

Paradise Church, Louisville, Ohio. Organized by Mrs. Chas. E. Bates with 40 charter members.

Grace Church, Canton, Ohio. Organized by Mrs. L. W. Kettering with 18 charter members.

1934—Summer Missionary Conferences—1934

Themes

Foreign Missions: *Japan.*

Home Missions: *Oriental in the United States.*

The Dates

Shady Side Academy, Pittsburgh, Pa.....	July 2 to July 12
Indiana (continuing Bethany Park), Hanover, Ind.	July 8 to July 13
Catawba College, Salisbury, N. C.....	July 8 to July 13
Hood College, Frederick, Md.....	July 14 to July 20
Heidelberg College, Tiffin, Ohio (Summer School),.....	July 31 to Aug. 11
Ursinus College, Collegetown, Pa.....	July 28 to Aug. 3
Mission House College, Plymouth, Wis.....	Aug. 13 to Aug. 19
Zion’s Church, Buffalo, N. Y.....	Sept. 13 to Sept. 16

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DEPARTMENT OF MISSIONARY EDUCATION

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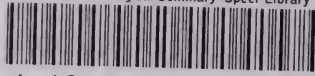
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